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QUESTION: IN THE BIBLE, HOW MANY HEAVENS ARE THERE?

There are 3 "Heavens".

(1.) The place where the fowl fly above the earth, also known as the air or atmosphere.

(A.) Gen. 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

(B.) Jer. 9:10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

(2.) The place where the Sun, Moon and local "stars" (planets, reflecting the light of the Sun) exist, the local solar system.

Gen. 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen. 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen. 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Gen. 1:17 And God set them in the firmament of the heaven to give light upon the earth,

(3.) The place (world) where God the Father exists.

(A.) 2Co. 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

2Co. 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

(B.) Rev. 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

QUESTION: WHO MADE THE WORLD, THE HEAVEN (SKY) & EARTH, AND ALL THAT IS ON IT?

GOD – ELOHIYM (THREE PERSONS/BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD)

"Elohiym" (Gen. 1:1 HOT, etc) x (a lot) (true plural, 3 or greater form), "us" x 4 (plural pronoun), "our" x 3 (plural pronoun): Gen. 1:26, 3:22, 11:7; Isa. 6:8; "we" x 3 (plural pronoun): Jhn. 3:11; "Creators" x 1 (Ecc. 12:1 HOT, "בוראִיךְ" (plural pronoun) (see also Job 33:4; Isa. 43:7; Rom. 11:36; 1 Cor. 8:6; Heb. 1:2, 2:10; Rev. 4:11), "Makers" x 3 (Job 35:10 HOT, "עֹשֶׂה" & (Psa. 149:2 HOT, "עֹשֶׂה" & (Isa. 54:5 HOT, "עֹשֶׂה" (plural pronoun); "Holy Ones" x 1 (Pro. 9:10 HOT, "קְדוֹשִׁים" (plural pronoun); &c; Verbs are plural in association with Elohiym: Gen. 20:13, "התעו" (wander) connected to Elohiym is plural; Gen. 35:7, "נגלו" (revealed) connected to Elohiym is plural; Deut. 4:7, "קְרַבִּים" (nigh) connected to Elohiym is plural; Jos. 24:19, "קְדוֹשִׁים" (Holy) connected to Elohiym is plural; 2 Sam. 7:23, "הלכנו" (went) connected to Elohiym is plural; Psa. 58:11, "שֹׁפְטִים" (judge) connected to Elohiym is plural; Pro. 30:3-4, "קְדוֹשִׁים" (holy) connected to vs 4 with the "name" (of the Father), and that of "son's name". Even the word "Adonai" ("לַאֲדֹנָי") is given mostly/majority in the plural (Gen. 18:30; Exo. 34:23; Deut. 10:17; Jos. 3:11,13; Psa. 45:11; 114:7; 135:5; Mal. 1:6).

(A.) Gen. 1:1 In the beginning God (H430 ; Elohiym, true plural, 3) created the heaven and the earth. ("God said", "God made", "God saw")

(B.) Zec. 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

(C.) 1Jn. 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ("agree in one", parallel in 1 Jhn 5:8)

(D.) Ecc. 4:12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

(1.) The Person/Being of the Father (Mat. 6:9; Luk. 11:2), JEHOVAH ("the LORD", Gen. 19:24b; Zec. 3:2b), the "Ancient of Days" (Dan. 7:9,13,22), "the only true God" (Jhn. 17:3. "τὸν μόνον ἀληθινὸν θεόν"), "God" (Psa. 45:7b.; Heb. 1:9b.; Jhn. 1:1b., "τὸν θεόν"), who spoke to the Son:

(A.) Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

(B.) Rev. 10:6 And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

(C.) Gen. 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) The Person/Being of the Son, Jesus JEHOVAH ((H3444; H3068) "לִיְהוָה יֵשׁוּעַ"; Gen. 49:18; Exo. 14:13; 2 Chr. 20:17; Jon. 2:10; Psa. 119:174 HOT) or JEHOVAH Immanuel ((Psa. 46:7,11) Psa. 46:8,12 HOT, (H3068; H5973; H430), "הוֹשִׁיעַנוּ... יְהוָה", "the LORD" (Gen. 19:24a; Zec. 3:2a; Heb. 1:10; Psa. 102:12,25-27; Heb. 13:4-8), "the son of man" (Dan. 7:13), "the only begotten" (Jhn. 1:14,18,3:16,18; Heb. 11:17; 1 Jhn. 4:9, is basically monogene (μονογενής; Jhn. 3:16; Heb. 11:17; 1 Jhn. 4:9) or monogenes (μονογενής; Jhn. 1:18) or monogenous (μονογενεὺς; Jhn. 1:14,3:18)), "the Lord Jesus Christ, the Son of the Father" (2 Jhn. 1:3; Κυρίου ἡσσοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς), "the express image of his (God, The Father's) person" (Heb. 1:3; χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ), being Himself also "God" (Jhn. 1:1c., "θεὸς ἦν ὁ λόγος"; Jhn. 1:14,18,3:16,18; Heb. 11:17; 1 Jhn. 4:9; Psa. 47:5a; Heb. 1:8,9a), even "O God" (Heb. 1:9; "ὁ θεός"), and the "son of man" (Dan. 7:13), the "fellow" (Zec. 13:7), who acted, "made" all things (Jhn. 1:1-3; Eph. 3:9; Col. 1:16; Heb. 1:1-3), on behalf of the Father's will (Pro. 8:22-36; Jhn. 5:30,6:38), though, a father in His own right (Isa. 9:6; Heb. 2:13; Isa. 8:16,18; Jhn. 13:33), and yet also the perfect Son (Num. 19:2; "without spot, wherein is no blemish, and upon which never came yoke"), the "Angel (Messenger)" (Mal. 3:1b) "of the LORD (Father)" (Zec. 3:1); "Michael" (Dan. 10:13,21,12:1; 1 Thes. 4:16; Jud. 1:9; Rev. 12:7), the great "I am" (Jhn. 8:58; ἐγὼ εἰμὶ), see also Jhn. 4:26,6:20,35,41,48,51,8:12,18,24,28,58,9:5,10:7,9,11,14,11:25,14:6,15:1,5,18:5,6,8,13:19:

(A.) Joh. 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh. 1:2 The same was in the beginning with God.

Joh. 1:3 All things were made by him; and without him was not any thing made that was made.

(B.) Eph. 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

(C.) Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(D.) Heb. 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

(E.) Gen 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

(3.) The Person/Being of the Holy Ghost/Spirit, the "another Comforter" (Jhn. 14:16), the "Spirit of truth." (Jhn. 14:17), "Comforter ... the Holy Ghost" (Jhn. 14:26), the "LORD" (Zec. 3:2c.), and a father in His own right (Mat. 1:18; Luk. 1:35; 1 Pet. 1:23; Jhn. 1:13, 3:3-8; 1 Jhn. 3:9, 4:7, 5:1,4,18), yet differing than the Father or the Son (Isa. 48:16; Jhn. 14:26):

(A.) Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

(B.) Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(C.) Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

QUESTION: DID GOD (ELOHIYM) CREATE THIS WORLD IN VAIN, OR DID GOD (ELOHIYM) CREATE IT TO BE INHABITED?

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

QUESTION: DID GOD (ELOHIYM) MAKE ANY OTHER WORLDS BESIDES THIS EARTH?

(A.) Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

(B.) Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

(C.) Psa 33:14 From the place of his habitation he looketh upon all the inhabitants of the earth. (see also Isa. 26:21, 57:15; Eze. 3:12; Mic. 1:3)

(D.) Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Joh 14:4 And whither I go ye know, and the way ye know.

(E.) Isa 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER STAR SYSTEMS BESIDES OUR LOCAL SOL (SUN) SYSTEM?

(A.) Job 9:9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

(B.) Job 38:31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Job 38:32 Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?

(C.) Amo 5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

(D.) Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. (see also Rev. 1:20, 2:1, 3:1, and also consider the "Pleiades" as the 'seven sisters', Isa. 4:1)

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER LIFE FORMS BESIDES THE ONES ON THIS EARTH?

(A.) Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(B.) Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

(C.) Mar 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

(D.) Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(E.) Isa 13:5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. ("far country", see Mat. 21:33, 25:14; Mar. 12:1; Luk. 19:12, 20:9)

(F.) Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, ("clouds" are symbolic of heavenly 'waters' or 'peoples', as angelic beings, Psa. 104:3-4; Isa. 14:14; Dan. 7:13; Mat. 24:30, 26:64; Mar. 13:26, 14:62; Luk. 21:27; Act. 1:9; 1 Thes. 4:17; Heb. 11:2,4,39, 12:22; Rev. 1:7)

(G.) 1Co 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

(H.) Dan 4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven: (see also Gen. 31:49; Jer. 31:28,29; Dan. 4:17,23)

(I.) Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

(J.) Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. (see also Dan. 8:16, 9:21; Luk. 1:26; I personally nicknamed the other angel that is always with Gabriel, 'Herald')

(K.) The "four beasts" (aka, 'four living creatures') that also surround the "Throne" of God: Eze. 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22,4,6,7,8,9; Rev. 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4. "Beasts" (a symbol) = Kingdoms, and since they are Heavenly "Beasts", they are representing Heavenly Kingdoms/Waters, etc. Dan. 7:17,19; Gen. 49:9; Isa. 27:1, 46:11; Jer. 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; Eze. 17:3,7, 32:2; Dan. 7:7,17,19,23, 8:20,21; Joe. 1:6; Mic. 5:8; Rev. 13:1,2,3,7,11,12, 17:3,7,8,11,12, etc. "Four" (a symbol) = universal (time, space or matter); Gen. 2:10; Exo. 20:8-11, etc. Thus the "four beasts" represent all the unfallen worlds that circle the Throne of Eternal Deity above.

(L.) "Cherub": Exo. 25:19, 37:8; 2 Sam. 22:11; 1 Kin. 6:24,25,26,27; 2 Chr. 3:11,12; Eze. 2:59; Neh. 7:61; Psa. 18:10; Eze. 9:3, 10:2,4,7,9, 28:14,16, 41:18.

(M.) "Cherubims": Gen. 3:24; Exo. 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 1 Kin. 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; 2 Kin. 19:15; 1 Chr. 13:6, 28:18; 2 Chr. 3:7,10,11,13,14, 5:7,8; Psa. 80:1, 99:1; Isa. 37:16; Eze. 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; Heb. 9:5.

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(N.) "Seraphims": Isa. 6:2,6.

(O.) "Four and Twenty Elders", aka "ancients": Isa. 24:23; Rev. 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4. These are not persons of mankind. They are the heavenly council that existed, representing the unfallen worlds in leadership. The earthly, was patterned after the Heavenly, see Eze. 8:15-17, 11:1-2. See also the type in the OT on earth, which mirrored that which existed in Heaven - Num. 1:50-53, 2:2-3,5,7,10,12,14,16,17,18,20,22,24,25,27,29,31,34, 3:17,23,29,35,38; Deut. 1:15; 1 Chr. 27:1-15.

(P.) "Sons of God" (off world), non-mankind: Job 1:6, 2:1, 38:7; Psalms 89:6. Adam, mankind, was the "son of God" (Luk. 3:38) of this earth/world.

(Q.) "Host of Heaven" (aka "Sabaoth"): 1 Kin. 22:19; 2 Chr. 18:18; Rom. 9:29; Jam. 5:4, see also Rev. 19:4-6, "armies", "servants", "voice of a great multitude"

(R.) Rev 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. (G3762, οὐδεις, meaning "nobody")

(S.) Rev 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(T.) Mat 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

(U.) Eph 3:15 Of whom the whole family in heaven and earth is named,

(V.) "morning stars": Job 38:7.

(W.) "thrones": Dan. 7:9; Mat. 19:28; Col. 1:16; Rev. 4:4, 11:16, 20:4.

(X.) "dominions": Job 25:2; Psalms 103:22, 114:2, 145:13; Dan. 4:3,34, 6:26; Mic. 4:8 (compare to how Adam was given "dominion" (in stewardship to God) over this earth, Gen. 1:26,28; Psalms 8:6; then compare to the "dominion" Jesus, the second man and last Adam (1 Cor. 15:45,47), Psalms 72:8; Dan. 7:27; Zec. 9:10; 1 Pet. 4:11, 5:11; Jud. 1:25; Rev. 1:6; Eph. 1:20-21; Col. 1:16; Jud. 1:8).

(Y.) "principalities": Rom. 8:38; Eph. 1:20-21, 3:10, 6:12; Col. 1:16, 2:15; Tit. 3:1.

(Z.) "powers": Eph. 1:20-21, 3:10, 6:12; Col. 1:16; Tit. 3:1; 1 Pet. 3:22.

(AA.) "rulers of": Eph. 6:12.

(BB.) There are also many texts which speak of God's "Kingdom" in the Heavens, even the "Kingdom of Heaven", "Kingdom of God", the "hosts" there, as He is "KING", and "LORD" over them, ruling from His eternal "Throne" over them all; as it is written, "... Thy will be done in earth, as it is in heaven." (Mat. 6:10) and "... Thy will be done, as in heaven, so in earth." (Luk. 11:2).

QUESTION: DID JESUS SPEAK ABOUT UNFALLEN BEINGS ON UNFALLEN WORLDS THAT ARE NOT ON THIS FALLEN WORLD?

(A.) Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mat 18:11 For the Son of man is come to save that which was lost.

Mat 18:12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Mat 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Mat 18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

(B.) Luk 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Luk 15:5 And when he hath found it, he layeth it on his shoulders, rejoicing.

Luk 15:6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. (see Rev. 12:12)

Luk 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (every person on this one lost world, needs repentance, but on the '99' (symbolic) unfallen worlds, where they never sinned, they do not need repentance, having never gone astray, being just persons in the heavens)

QUESTION: ARE THERE ANY OTHER FALLEN (SINFUL) BEINGS BESIDES MANKIND, AND IF SO, WHERE ARE THEY NOW?

(A.) 2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

(B.) Jud 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luk 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

(D.) Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds: I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

(E.) Eze 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Eze 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

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Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Eze 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Eze 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

(F.) Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(G.) 1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

(H.) Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

(I.) Mar 5:9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. (see also Mar. 5:15; Luk. 8:30)

(J.) 1Ki 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. (see also 1 Kin. 22:23; 2 Chr. 18:21-22)

(K.) 2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

QUESTION: ARE THERE ANY HEAVENLY CITIES?

(A.) Gal 4:26 But Jerusalem which is above is free, which is the mother of us all. (A city, like a ship, with brilliant light, colorful gems, coming down, a "Mother"-ship ...)

(B.) Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

(C.) Rev 21:2 And I Jhn. saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(D.) Joe 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

QUESTION: ARE THERE ANY HEAVENLY VEHICLES?

(A.) 2Ki 2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

(B.) 2Ki 13:14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

(C.) Psa 68:17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

(D.) 2Sa 22:11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

(E.) Psa 18:10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

(F.) Psa 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

(G.) 2Ki 6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

(H.) Isa 66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

QUESTION: WHAT IS GOD THE FATHER LIKE; IS GOD THE FATHER AN ESSENCE PERVADING THE UNIVERSE (PANTHEISM, PANENTHEISM)?

God the Father is not a perfume. He is not an aethereal essence pervading the universe. That is pantheism, or panentheism (God is all, or in all, things), both of which are gross heresies and destroys the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of Rev. 3:20, etc. God is omnipresent through omniscience (Psa. 139). What do Christians pray like?:

(A.) Mat 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (see also Luk. 11:2)

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(B.) Mat. 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

He, the Father, is a **“Person”**, even His person (Job 13:8; Heb. 1:3), of which Jesus (the Son) is the **“express image”** of.

As for the rest, see **“His person”** (Job 13:8); **“form of God”** (Php. 2:6), **“shape”** (Jhn. 5:37), **“image”** (Gen. 1:26,27; Heb. 1:3), **“likeness”** (Gen. 1:26,27), **“being”** (Act. 17:28), has a very real movable **“Throne”** on which He sits (Dan. 7:9-10; Rev. 4-5, &c), has **“the hair of his head like the pure wool”** (Dan. 7:9), **“whose garment was white as snow”** (Dan. 7:9), has a **“right hand”** (Rev. 5:1; Act. 7:55-56), able to be looked upon, **“to look upon like a jasper and a sardine stone”** (Rev. 4:2), having His own **“nature”** (Gal. 4:8), having also **“back parts”** (Exo. 33:23, speaking of the Son, but remember the Son is in the “express image” of the Father), and even a **“divine nature”** (2 Pet. 1:4), see also **“under his feet”** (Exo. 24:10, speaking of the Son, but remember the Son is in the “express image” of the Father).

God has hairs on His head, Dan. 7:9; and **has hands**, Exo. 33:22; and **has feet**, Exo. 24:10; and **loins** (H4975; **waist to upper thighs**, see 1 Kin. 18:46, etc), Eze. 1:27; **a face**, Mat. 18:10; **a heart**, Gen. 6:6; **parts**, Exo. 22:32; **a form**, Php. 2:6; **shape**, Jhn. 5:37; **is a Person**, Heb. 1:3; **is a Soul**, Jer. 5:9; and **is a Spirit, thus has a mind**, Mat. 12:28.

The angels are also called ‘spirits’ and ‘persons’ (“fellows”; Heb. 1:9), “young man” (Mar. 16:5; Dan. 9:21; &c), and yet have real celestial (2nd Heavenly) “bodies” with unfallen angelic “flesh” (1 Cor. 15:35-58; Jud. 1:7, Gen. 17-19, &c) an unfallen heavenly “nature” (Heb. 2:16), whereas we have bodies terrestrial (dust).

The Son is also a “person” (Heb. 1:3; 2 Cor. 2:10; Mat. 27:24; Deut. 27:25; &c).

So is the Holy Ghost (Jhn. 14:16; &c), **but His nature is a mystery, unspoken of in scripture, and where scripture does not speak, silence is golden.**

Mankind are also called ‘spirits’ (1 Pet. 3:19; Heb. 12:23) **and yet are real tangible beings, with bodies (made of dust).**

Texts for consideration: Php. 2:6; Dan. 3:25; Gen. 18:4, 19:2; Exo. 24:10-11; Psa. 18:9; Jhn. 5:37; Exo. 33:23,20,22; Dan. 7:9-10,13; Eze. 1:18,26-28; Act. 7:55-56; Psa. 24:1-10; Jhn. 20:17; 1 Pet. 3:22; Mat. 18:10; Rev. 1:13-20, 2:1, 4:1-11, 5:1-14; Heb. 1:13; Col. 1:3-6; Num. 12:8; Isa. 45:23, 48:3; Rev. 3:16; Psa. 89:34; Psa. 104:33, 146:2; Act. 17:28; Gen. 1:26-27; Col. 1:15; &c.

QUESTION: WHAT ARE ANGELS LIKE, PHYSICAL OR AETHERAL (GHOSTLY, GASEOUS, NON-CORPOREAL (NO-BODY)) BEINGS?

The heavenly beings (good or evil) have “celestial bodies” (1 Cor. 15:40), being an “heavenly” (1 Cor. 15:48,49; Heb. 11:16), for God has given to each kind (angel and man), “a body as it hath pleased him” (1 Cor. 15:38), for “(a)ll flesh is not the same flesh” (1 Cor. 15:39), and there are “celestial bodies, and bodies terrestrial” (1 Cor. 15:40), which is why Jud. says that the beings of heaven have “strange (foreign, alien to this world/earth) flesh” (Jud. 1:7, σαρκος ετερας).

The heavenly beings have physical, tangible bodies of heavenly (2nd) nature (Heb. 2:16), and our bodies in the resurrection, or translation, will be glorified like their glorious bodies, even as Jesus has a glorious body after His resurrection (Mat. 22:30; Mar. 12:25; Luk. 20:35-36; Rom. 5:6; 1 Cor. 15:47-49; Eph. 5:30; Php. 3:21; Job 19:25-27).

The “stone” (Mat. 28:2; Mar. 16:3,4; Luk. 24:2; Jhn. 20:1) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it, He got up and walked out of the opening (Mat. 28:1-7; Mar. 16:1-8; Luk. 24:1-9; Jhn. 20:1-13). Additionally, in Jesus' death there was an earthquake (Mat. 27:51) which “opened” (Mat. 27:52) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come “out” (Mat. 27:53) in their resurrection when Jesus was resurrected (1 Cor. 15:20,23). They did not phase through them either.

The disciples were able to hold onto Jesus' glorified flesh, when they held Him by the feet (Mat. 28:9; Jhn. 20:17), and He drew near to two on the road to Emmaus, and walked and talked with them (Mar. 16:12; Luk. 24:15), and entered their house, sat down and broke bread with them (Luk. 24:30,35). Jesus verily “vanished out of their sight” (Luk. 24:32), but please notice, it does not say he “poofed” into nothing. To “vanish out of ... sight” is simply to be “invisible”, not incorporeal, as a mythological and paganistic ‘shade’. They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first day (Jhn. 20:19), nor over a week later (Jhn. 20:26). He simply entered with them (Luk. 24:32-36), and was “invisible” until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to “handle” (Luk. 24:38; Eph. 5:30) Him, having “flesh and bones”, “hands and feet” (Luk. 24:39,40), and He eats with the disciples (Luk. 24:41-43). Jesus even asks Thomas to put his finger and hand into the very wounds that Jesus still had (Jhn. 20:27). He also shewed Himself at the sea of Tiberias (Jhn. 21:1-25), and also Jesus later ascends (Mar. 16:19; Luk. 24:51; Jhn. 20:17; Act. 1:2-11; Eph. 4:8-10; Rev. 12:5; Psa. 24:1-10) into Heaven with the “same” (Act. 1:11) glorified body, even the “form” (Dan. 3:25; Php. 2:6, etc & Exo. 33:23) thereof. This same body, and all its descriptive parts, is seen in Heaven in Rev. 1:13-16, 2:1,18, having the glory He had before coming in humanity (Jhn. 17:5). He went to “prepare a place” (Jhn. 14:2,3), a very real place, for those who believe unto the end. Possession simply deals with ‘mind upon mind’ (Romans 6:16), submitting to another’s will.

That Heavenly city, having precious foundations, whose builder and make is God (Heb. 11:10), is real and will come down from Heaven above, and is filled with all manner of beauty and creation, “cherubim and seraphim, “elders”, “creatures”, stones, gold, pearls, eternal gates. We will have “crowns”, “palms”, “harp” and “white raiment”, being able to drink from the “river of water of life”, and to eat from “the tree of life” in the middle of the garden of the Heavenly Eden. There is the true Temple and true Ark of God, and His Ten Commandments. The Father Himself (and Son) rules from a very real “throne”, and a description of Him may be seen in Dan. 7:9; Mat. 10:18; Rev. 4.

Satan has attempted to etherealize and vaporize the reward of God and Heaven into non-things, gaseous clouds of non-entity, incorporeal vanity, and he has highly succeeded in this, but only because God's people reject knowledge sent from God (Hos. 4:6).

We are the ‘aliens’ (foreign ones, nomads, wanderers, “strangers and pilgrims on the earth”) out of all the unfallen worlds, for we are the only fallen ones, satan has reversed the thought, and many simply buy into it. The unfallen worlds are the natural, we the unnatural.

The angels, like the Cherubim and Seraphim, the shining ones, are **“ministering spirits”** (Heb. 1:14), called a “flaming fire” (Psa. 104:4), and **“ministers** a flame of fire” (Heb. 1:7), and their “countenances” are “like lightning”, as “burning coals of fire”, and “burning lamps”, and wearing “white raiment” which are very “bright”. Even Satan can transform himself into an “angel of light” (2 Cor. 11:14). Does this mean that angels have no substance, no body and are merely wispy aether? Not at all. How does a being “minister”? With their “hands”:

Act. 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

The bodies they have, are “celestial” (1 Cor. 15:40), and those which are good, are led by the Spirit, and are thus “spiritual bodies” (1 Cor. 15:44; **not** ‘spirit-bodies’, a contradiction in terms (Luk. 24:39)), being in subjection to God, and are not subject to death (yet the wicked angels will be soon). Even we, as Christians, are to be “ministering spirits” (Heb. 12:23).

The Angels of Heaven (from Gen. to Rev., while some things are symbolic (‘many eyes’, glittering light; Mat. 6:22), context determines) are always depicted as have the:

“similitude of the sons of men” (Dan. 10:16)	“the likeness of a man” (Dan. 10:16)	“like the appearance of a man” (Dan. 10:18)	looking like “men” (Gen. 18:2)
having that like the “hands of a man” (Eze. 1:8, 10:21)	a “hand” (Eze. 2:9; Dan. 10:10)	“fingers of a man’s hand” (Dan. 5:5)	“bear thee up in (their) hands” (Psa. 91:12) or “hands they shall bear thee up” (Mat. 4:6)
“touched” (Dan. 8:18, 9:21)	“the face of a man” (Eze. 1:10, 10:14, 41:19)	“fell ... on their faces” (Rev. 7:11)	“countenance was like lightning” (Mat. 28:3)

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“their appearance (was) like burning coals of fire, (and) like the appearance of lamps” (Eze. 1:13)	“young man” (Mar. 16:5)	and man-kind are “made ... a little lower than the angels” (Psa. 8:5)	“bodies” (Eze. 1:11,23; 1 Cor. 15:40)
“feet” (and legs) (Gen. 18:4, 19:2; Exo. 24:10; 2 Sam. 22:10; Psa. 18:9; Isa. 6:2; Lam. 3:34; Eze. 1:7; Dan. 10:6; Hab. 3:5; Zec. 14:4; Rev. 1:5, 2:18, 10:1, 19:10, 22:8)	and have “wings” (Exo. 25:20, 37:9; 2 Sam. 22:11; 1 Kin. 6:27, 8:6-7; 1 Chr. 28:18; 2 Chr. 3:11,13, 5:7-8; Psa. 18:10, 104:3; Isa. 6:2; Eze. 1:6-8, 9, 11, 23-25, 3:13, 10:8, 12, 16, 19, 21, 11:22; Rev. 4:8)	“eyes” (Deut. 11:12, 13:18; 2 Chr. 16:9; Job 34:21; Psa. 11:4; Eze. 1:18, 10:12; Dan. 10:6; Heb. 4:13; Rev. 1:14, 2:18, 4:6, 8, 5:6, 19:12)	“trumpet(s)” (Exo. 19:13, 16, 19, 20:18; Psa. 47:5, 150:3; Zec. 9:14; Mat. 24:31; 1 Cor. 15:52; Heb. 12:19; Rev. 8:2, 6, 13, 9:14 (consider also in the context of Jesus' voice; 1 Thes. 4:16; Rev. 1:10, 4:1))
“breasts” (ie, upper chest/torso) (Rev. 15:6)	“voices” (Rev. 4:5, 8:5, 10:3-4, 11:15, 19, 16:18)	“the voice of many angels round about the throne” (Rev. 5:11)	“sang together” (Job 38:7)
“shouted for joy” (Job 38:7)	that “talked” (Zec. 5:5)	able to “Hail” (Luk. 1:28)	“sole of their feet” (Eze. 1:7)
“fly swiftly” (Dan. 9:21)	and being able to carry a “sword” (Gen. 3:24; Num. 22:31; Jos. 5:13; 1 Chr. 21:16)	or having “a slaughter weapon in his hand” (Eze. 9:2)	able to “smote” (2 Kin. 19:35)
and “cut off” (2 Chr. 32:21)	and “fought” (Rev. 12:7)	make “war” (Rev. 12:7; see also 2 Kin. 6:16-17)	“encampeth round about them that fear him, and delivereth them” (Psa. 34:7)
“an hedge” (Job 1:10)	they are strong, “that excel in strength” (Psa. 103:20),	“strengthening” (Luk. 22:43)	able to do, “that do his commandments” (Psa. 103:20)
listening, “hearkening unto the voice of his word” (Psa. 103:20)	or carrying a “writer's ink horn by his side” (Eze. 9:2)	have “food” (Psa. 78:25)	can be “entertained” (Heb. 13:2)
and “harps” (Rev. 5:8)	“live coal” (Isa. 6:6)	“tongs” (Isa. 6:6)	“vials” (Rev. 5:8, 15:7, 16:1, 17:1, 21:9)
“golden censer” (Rev. 8:3)	“golden reed” (Rev. 21:5)	wearing “golden girdles” (Rev. 15:6)	having “incense” (Rev. 8:3)
“sickle” (Rev. 14:14-19)	“do always behold the face of my Father which is in heaven” (Mat. 18:10)	devils and Satan “speaketh a lie” (Jhn. 8:44)	“tongues (languages) ... of angels” (1 Cor. 13:31)
Paul having heard “unspeakable words” (2 Cor. 12:4)	“sat” (Jdg. 6:11; Mat. 28:2)	and are found “sitting” (Jhn. 20:12)	being able to “stand” (1 Chr. 21:16; Luk. 1:19; Rev. 10:5)
and “stood” (Eze. 9:2; Act. 1:10)	and “all the angels stood round about the throne” (Rev. 7:11)	seen “standing” (Num. 22:31)	able to “touched” (1 Kin. 19:5,7)
held “the staff that (was) in his hand” (Jdg. 6:21)	“ministers” (Psa. 103:21),	“minister(ed)” (Mat. 4:11; Heb. 1:14, 8:2)	found “ministering” (Psa. 104:4; Heb. 1:7)
“clothed with linen” (Eze. 9:2,3,11, 10:2,6,7; Dan. 10:5)	“stood by them in white apparel” (Act. 1:10)	“clothed in a long white garment” (Mar. 16:5)	“clothed in white raiment” (Rev. 4:4)
“in white sitting” (Jhn. 20:12)	the “four and twenty elders” having “on their heads crowns of gold” (Rev. 4:4)	or even “clothed in pure and white linen, and having their breasts girded with golden girdles” (Rev. 15:6)	and they “worship” (Exo. 34:14; Mat. 4:10; Luk. 4:8; Jhn. 4:24; Heb. 1:6; Rev. 4:10, 19:10)
and even a “book” (scroll) (Exo. 32:32-33; Psa. 69:28, 139:16; Eze. 2:9; Dan. 12:1; Mal. 3:16; Php. 4:3; Rev. 3:5, 5:1-5, 7-9, 10:2, 8-10, 13:8, 17:8, 20:12, 15, 21:27)	and are able to “speak” (“said”) (Eze. 2:1; Act. 5:19-20) (devils/angels throughout, examples; Gen. 18 and 19; Mat. 4:1-11, 8:29; Mar. 3:11; Luk. 4:1-13, etc.)	being able to both bow, kneel and fall before the LORD, “fell before the Throne on their faces, and worshipped God” (Rev. 7:11)	and even pray and cry aloud with their mouths, “HOLY, HOLY, HOLY” (Isa. 6:3; Rev. 4:8)
“present themselves before the Lord” (Job 1:6, 2:1)	being able to “Bless the LORD” (Psa. 103:20-22)	“praise” (Psa. 148:2)	&c., &c.

God created the Angels as glorious beings, and they do have bodies, as Paul would say, "Celestial bodies", for "God giveth it a body as it hath pleased Him". Just as Jesus now eternally has a "Glorious Body" (Php. 3:21).

Lucifer/(now **satan**) was the very “anointed cherub that covereth” (Eze. 28:14) and stood directly by the very Throne of God in Heaven (just as the imitation ones, being patterned after the heavenly ones on either side of the Mercy Seat of the Ark of the Covenant on earth) and God had dressed him (Lucifer) in precious stones and metals, **“every precious stone (was) thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created”** (Eze. 28:13) and Lucifer had once “walked up and down in the midst of the stones of fire” in the “Eden the garden of God”, upon “the holy mountain of God”, being “Mount Zion” of Heaven, which “cannot be removed, (but) abideth forever”.

Satan will be brought to “ashes” (Eze. 28:18; Mal. 4:3, see also the sanctuary; Psa. 73:17, 77:13) and “All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never (shalt) thou (be) any more.” (Eze. 28:19) and “The merchants among the people shall hiss at thee; thou shalt be a terror, and never (shalt be) any more.” (Eze. 27:36)

ONE FINAL THOUGHT: Look up into the Heavens at night, and do you see more “darkness” than “light”, or more “light” than “darkness”? Look between n each, there is more “light”.

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